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COURAGE AND COWARDICE.

Canon Benham, a leading Episcopal minister of London, preached recently a sermon in which were the following sentiments:

"The world is courting a gentler rule. Revenge has taken up its dwelling place among savages and half savages. There is consideration for the weak. There is room in a selfish world for the poor in spirit, for the unaggressive, for the nonresisting and the meek. The cry, '*Vœ victis*,' 'Woe to the conquered,' is heard on no battlefield now. Nations do not take vengeance. The conquered are lifted from among the trampling horsehoofs, and the red cross of relief is alike sacred to both contending hosts.

"It is still a wild, half-savage world, full of cruelty and unreason and brutality. But the clouds are lifting. More and more, in spite of all the evils that afflict us, the kingdom of the Babe of Bethlehem grows mighty, the power of gentleness reveals itself, whilst revenge and hatred and wrath slink to the pit whence they came.

"The hour will come—be it ours to strive that it come speedily—when men will accept the Lord's law of forgiveness as a self-evident axiom, as they have come to accept other truths which He taught for the first time. It is the law of the kingdom of God, the law on which, to the very letter, He Himself lived and died for our salvation. Being so, it will certainly, some day, be the visible and universally accepted law for men. They are slow to learn it and to act upon it, as they have been upon others. Still will deeds go on falling short of professions, and many failures will obstruct. Yet the day will come when the unprovoked wrongdoer will be looked upon as a madman, or idiot, is looked upon now, when men will be shocked at the smiter on the right cheek, as at some monstrosity who must be kept in safety, pitied, cured, and, if possible, restored to his humanity. The world has seen things accomplished as strange as this.

"The question has occurred to me more than once, whilst I have been writing, I wonder whether anybody is connecting the Peace Society with the spirit of cowardice, and supposing that the decline of the War spirit means poltroonery. I reply that the world wants more courage and not less, that the want of it lies at the root of many of our troubles and anxieties.

"From our church door you may see the very spot where, some two hundred odd years ago, William Penn stood and preached Peace to the London citizens, at a time when it involved risk of life, the time of a corrupt court and a licentious society. They threw him into prison, kept him in the dark, half-starved him, but they could not shut his mouth, or daunt him. You may disagree with his principles and opinions, but you cannot call him a coward. Nobody loves Westminster Abbey better than I do, or lingers more delighted among the tombs of the great. But I do not think one of those tombs ever thrilled me with interest more than the grassy grave of William Penn, when I made a pilgrimage to it, two or three months ago.

"There is no need to argue this out. We are all better taught than to imagine that courage can only be manifested in a red coat and stimulated by a desire to kill our fellow men. The bloodless victories of courage, on behalf of mercy and truth and right, form a yet nobler chapter in the annals of heroism. The labors of this Peace Society form one of those chapters, and it is for this reason that I venture to ask the sympathy of my congregation

for it to-day. Begun with as widespread a prejudice against it as there was against Wilberforce, when he formed his resolve, sitting on Holywood Hill, that he would move in the House of Commons to abolish the Slave trade, and everybody laughed at him and thought him no better than a fool; it has come at last to make itself felt as a power, and even now nations are turning their ears to listen to its exhortations."

ITALIAN TREATIES WITH ARBITRAL CLAUSES.

In Signor Mazzoleni's paper on Arbitration, prepared for the Roman Congress of last year, he enumerates the following Treaties, in each of which, during recent times, the Italian Government (for the most part through the influence of its late Minister of State, M. P. S. Mancini) caused a clause to be inserted, providing that in case of any dispute arising out of such treaty, recourse should be had to Arbitration for the settlement of any difficulty.

1. Italy and Siam—October 3, 1868.
2. Italy and Burmah—March 3, 1871.
3. Italy and Uruguay—April 14, 1879.
4. Italy and Roumania—August 17, 1880.
5. Italy and Greece—November 15, 1880.
6. Italy and Belgium—December 11, 1882.
7. Italy and Montenegro—March 28, 1882.
8. Italy and Switzerland—March 22, 1883.
9. Italy and Germany—May 4, 1883.
10. Italy and Great Britain—June 15, 1883.
11. Italy and Corea—June 26, 1884.
12. Italy and Spain—June 2, 1884.
13. Italy and the Transvaal—September 10, 1884.
14. Italy and Uruguay—September 19, 1885.
15. Italy and St. Domingo—October 18, 1886.
16. Italy and Greece—March 20, 1889.

(And one other of earlier date.)

EUROPEAN PARLIAMENTS AND ARBITRATION.

In the same paper, Signor Mazzoleni thus summarizes the six instances in which European Parliaments have formally approved the principle of International Arbitration.

1. ENGLAND.—The House of Commons. July 8, 1873. On the motion of Mr. Henry Richard.
2. ITALY.—The Chamber of Deputies. November 24, 1873. On the motion of Signor P. S. Mancini.
3. SWEDEN.—The Second Chamber of the Diet. March 21, 1874. On the motion of Mr. Jonas Jonasson.
4. HOLLAND.—The States General. November 27, 1874. On the motion of M. Van Eck.
5. BELGIUM.—The Chamber of Deputies. January 20, 1875. On the motion of M. Couvreur. Also the Belgian Senate.
6. DENMARK.—The Chamber of Deputies, on the petition of 6000 people, on March 27, 1888.

PROPOSALS NOT CARRIED.

1. DENMARK.—March 18, 1875. A proposal in favor of Arbitration, brought forward by three Members in the Folkething.
2. GERMANY.—Herr Duncker's proposal in the Reichstag, in April, 1878.
3. FRANCE.—The Chamber of Deputies, in 1879.